PASTORAL LIFE

A PUBLICATION FOR PRIESTS

IN THIS ISSUE

PASTORAL PREACHING—*By Francis J. Ripley, C.M.S.* 5

A VENTURE IN PUBLIC HIGH SCHOOL "RELEASED TIME" INSTRUCTION—*By Rt. Rev. John J. Cleary* 12

RATUM, NON CONSUMMATUM—*By William F. Allen, J.C.D.* 18

CHARTER OF THE CHURCH—*By Joseph P. Halpin* 24

A TRIBUTE TO THE SERVANT OF GOD'S SERVANT—*By Joseph M. Lelen, Ph.D.* 31

THEY ALSO SERVE THE MISSIONS—*By William G. Most, Ph.D.* 32

QUID IN CASU?—*By William F. Allen, J.C.D.* 35

NEWS AND VIEWS 41

BOOK REVIEW SELECTIONS 43

LETTERS 47

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PASTORAL LIFE

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Pastoral Preaching

FRANCIS J. RIPLEY, C.M.S.

THE ministry of the word is one of the duties imposed on priests by our Lord Himself. Not only did He set an example by preaching to all, unbelievers as well as followers, but He commanded us to "go into the whole world and preach the gospel to every creature" (Mark, 16,16). "Go ye and teach all nations" was His command (Matt. 28, 18). To the Romans, St. Paul wrote: "Faith cometh by hearing" (Rom. 10, 17), and to this day that has been the normal method by which the Gospel has been spread. Others have been subsidiary.

One wonders if Timothy was a difficult pupil. Normally one does not threaten a friend with the thought of the judgment. But St. Paul is quite definite when he writes to his disciple: "I adjure thee in the sight of God, and of Jesus Christ, who is to be the judge of living and dead, in the name of his coming, and of his kingdom, preach the word, dwelling upon it continually, welcome or unwelcome; bring home wrong-doing, comfort the waverer, rebuke the sinner, with all the patience of a teacher... It is for thee to be on the watch, to accept every hardship, to employ thyself in preaching the gospel" (II Tim. 4, 1-6, Knox translation).

The great Apostle notes also that it is really God who sends the preacher whose business it is to preach Christ's word. Moreover, the Holy Spirit helps and inspires the message and those who receive it: "Every one that calls on the name of the Lord shall be saved.

Father Francis Ripley is Vice-Rector of the Catholic Missionary Society, a group of secular priests who are appointed by the Hierarchy of England and Wales to work for the conversion of those countries. For the past seven years he has been continuously engaged in preaching missions to Catholics and non-Catholics. Author of "This Is the Faith", a best-seller of the Catechetical Guild and many other books. He is also editor of monthly "Catholic Gazette."

Only, how are they to call on him until they have learned to believe in him? And how are they to believe in him until they listen to him? And how can they listen without a preacher to listen to? And how can there be preachers, unless preachers are sent on their errand?" "Our preaching did not depend on mere argument; power was there and the influence of the Holy Spirit and an effect of full conviction" (Rom. 10, 14-15; I Thess. 1, 5). He gives thanks that these new converts received his message as the word of God: "We give thanks to God unceasingly that, when we delivered the divine message to you, you recognized it for what it is, God's message, not man's" (I Thess. 2, 13).

SACERDOTEM OPORTET PRAEDICARE

We are selected by Christ to be the channels of His divine truth to men. He is the Word; the Scriptures are the Word; and preaching has traditionally been called the Word, too. What a privilege is ours and what a responsibility. But the greater the responsibility the greater the graces we receive to fulfil it. To preach as Christ expects us to preach, that is each according to his capacity, we have at our disposal the special graces of the Sacrament of Orders. It might be fruitful to meditate on how much grace to preach well God offers to us priests to find it rejected, returned to Him, as it were, unused.

ZEAL—FOUNT OF UNCTION

The first source of good preaching is undoubtedly priestly zeal, a practical love of God and men, the burning desire to help them to save their souls, to love God more, to avoid sin and practice virtue. There is the source of unction in preaching. The zealous priest recognizes in preaching a precious channel of grace. He is determined to make the most use of it. Naturally he may dislike intensely the time he has to spend in

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he pulpit; he may be shy; he may have defects of speech; he may suffer from other drawbacks—but because preaching is what it is, a priceless privilege given him by God, he is determined to use it to the utmost. He never forgets that help is at hand in sacramental grace.

The zealous priest will be a sincere preacher. Our people, and particularly our young people, are quick to note any semblance of insincerity. To convince, a priest must obviously mean every word he says. It must be part of himself. For one to go into the pulpit just because he has to is a tragedy. It is neglect of grace; it is waste of a powerful opportunity for doing good; it is an insult to the congregation; it is treason towards the priestly vocation; it betrays a spirit of infidelity to Christ and the Church who have reposed so much confidence in us. When we feel like that about preaching, when we find it irksome, tiresome or even repugnant, we could not do better than meditate on the stern words of St. Paul to Timothy quoted above.

There is always a danger that we will dispense ourselves too easily from our duty. In summer we feel tempted to say: "It is a hot day; the people will want to enjoy the fresh air; it will do them more good than my sermon." In winter: "Poor souls. It is cold and wet. I will not have them sit there any longer than is necessary." Or, in many places: "We have such crowds at the early Masses that unless we empty the church as quickly as possible the people will faint." Yet again: "Unless we keep it short the people will not come to evening service." The pastor who has been years in the same place is tempted to say: "They know all I can tell them on that subject, so we'll let them off today." It is a fact that there are places in which it is possible for the laity to attend Mass and receive Holy Communion every Sunday without hearing a single sermon all the year round.

Occasionally one hears converts complaining about the standard of preaching in the Catholic Church as compared with that in the denomination to which they formerly belonged. There should never be grounds for such a complaint. We Catholic priests have the truth, God's revelation; we preach it with authority; we have an infallible Church behind us. Surely our words should carry more conviction than those of men who have no valid orders and no authority but their own to support their message.

PREPARATION OF SERMONS

Because preaching is such a serious divinely imposed task it demands proportionate preparation. Every time a priest enters the pulpit he should know that he has prepared himself as well as pos-

sible to transmit divine truth to the children of God. Sometimes we have to preach on a certain subject; it is not a matter of choice. Maybe a diocesan syllabus is being followed. We may have preached on the same subject many times before, but we should never take the sermon for granted. We should read on the subject. We should always have something in reserve. We should always know more than we put into our sermon. It will be the aim of the zealous priest to touch up and improve his old sermons. He will think out new aspects from which to approach his subject; he will devise new illustrations to drive the lessons home.

In every sermon we must think hard how our lesson can be effectively presented to *our* congregation. It is never sufficient to read a passage from a sermon book or commentary on the Sunday epistles and gospels and try to repeat it in the pulpit. The pastor has to think of the mentally under- privileged Susie Smith from the poorest quarter in the parish, sitting quietly there in one of the back pews of the church. How can he get this point across to her? What examples can he choose? What illustrations will appeal to her? What parallels will she understand?

When we are composing our sermon we should decide definitely on the points we want to make. It is not good enough just to make a lot of points at random. We should ask ourselves, for example, "Which aspects of this subject do my people need most?" Or, "Which are the three most important points?" Or again, "How can I make this of really practical value?" We must beware of "bees in the bonnet." One recalls the priest who inevitably finished every sermon at Fatima, another who never omitted to rant about mixed marriages or the third (how common he is!) who always came back to the parish accounts.

Should we write sermons? If a priest ordained less than five or six years asks me that question I always reply "Yes, certainly." After that, when one has developed a certain fluency at least a summary should be written (not necessarily for consultation in the pulpit). Writing is the best discoverer of ignorance. It helps one to be clear and logical in the development of ideas and that is a prime requisite of a good sermon.

The short instruction should be particularly well prepared. There is special danger here. A priest is tempted to think that he can easily talk for three or five minutes without any special preparation. But what a difference there can be between the really well-prepared short talk and that which is given impromptu. By rigid economy of words it is possible to put over effectively really important matters in a very few moments. Indeed, a well-prepared five minute instruction can be more effective than a

well-prepared twenty minute sermon.

The beginning of our sermons and the end should be well thought out. Our opening should be arresting. We have to win the attention of our hearers at once. In this we can learn much from the popular press. The kernel of an article is often in the headline or the first sentence. The conclusion, too, should be planned in advance. Few experiences can be as uncomfortable as that of listening to the preacher who is trying to finish and cannot.

IN THE PULPIT

The days of formal, studied oratory are over. A new technique of the spoken word has been developed by those who speak over the radio. Conciseness has become a necessity in the writer or speaker who wishes to get his message across. We who are privileged to pass on to men divine treasures cannot afford to ignore the methods of the children of mammon. We must discipline ourselves to cut out the padding from our sermons. There is no room today for the preacher who has to apologize for himself at the beginning of every sermon or to demonstrate on every occasion the aptness of his subject. It is almost true to say that the fewer words one uses (so long as propriety is observed) the better chance there is that our audience will understand our message, its importance and its urgency.

The pulpit microphone has come to stay. We ought to be grateful that the Holy See has forbidden undue extension of the practice of having such artificial aids in the church. One did hear of a preacher who recorded his sermon every Saturday and on Sunday morning sat through the playing of it to his congregation always laughing at his own jokes. But even microphones are a danger. They should be so installed that the preacher can be entirely himself in the pulpit, that he can move about as he wishes and speak as loud as he deems necessary. We have to be careful lest the use of a microphone takes away anything from the sincerity of our sermon. In any case, young priests especially should make sure that they can be heard in every corner of the church, without the microphone. If a priest cannot be heard he must remedy the defect, even by taking a course of elocution if necessary.

From the moment we begin our sermon it should be obvious that we are there with a message. We are there with something to say and not merely to say something. There is much wisdom in the old tag: Be bright, be brief, begone. Learning by heart is not advisable. It is better to use the logical memory. We write out the sermon or a summary. We read it and re-read it many times, memorizing the plan and the ideas and even the

words at crucial points. If we are dealing with a tricky point of morality, for example, it might be necessary for our own protection and exactness to memorize the passage. But normally the slavish recitation of a wholly memorized sermon is a trial for the hearers. It does not carry conviction. It should always be obvious to a congregation that the priest means what he says. That will come if we have tried to master our subject, made it our own and, above all, prayed about it. There are few rules more important for the preacher than these two words: *Be yourself.* It is a mistake to use gestures unless they come naturally. If a man naturally uses his hands when he speaks, then he will use them effectively in the pulpit. But one has been frightfully distracted by the preacher who uses his hands too much.

PREACH DOCTRINE

The great need today is for solid instruction. Our people cannot love and serve a God whom they do not know. Bishops everywhere are concerned about the leakage of young people from the Church. A principal cause of it is ignorance, and often ignorance due to the failure of priests to give adequate instruction. The theses in our manuals of dogmatic theology are meant for our people. They have a right to know all that God has revealed for them. We priests have no right to deprive them of the knowledge of subjects that we find difficult to explain. For example, consider the doctrine of grace. Many Catholics remain ignorant all their lives about the glories of the life of grace, of their privilege to be partakers in the divine nature. If such truths were understood by the dockers of Corinth and the curriers of Ephesus they can be understood by most of our people today. We must not deprive them of such consoling knowledge. Time, care, thought and prayer devoted to the preparation of sermons on difficult matters will be more than amply repaid.

We are living in a time of popular education. Every Tom, Dick and Harry has a smattering of knowledge his grandparents never had. He picks it up from the radio and television, from the popular *Digests,* from discussion groups at his place of work, from his club and his reading. Religion is in the air more than ever before. Our Catholic people are being forced to discuss it almost daily. They need to know their Faith; they should have the answers to the popular or topical objections at the tip of their tongue.

The pastor of a dockside parish in the north of England heard that his men parishioners were frequently caught up in religious discussions, especially during the lunch hour at the docks. The Communists, for example, held dock

gate meetings regularly. A group of these men formed a Praesidium of the Legion of Mary. In the other business' period at the end of each meeting it became customary to mention and discuss matters which were the topics of conversation on the docks. The priest had the men put the difficulties in question form and place them in the Question Box he had left at the back of the church. He announced that at the evening service on the fourth Sunday of each month the sermon would be replaced by a "Question Time" during which questions placed in the box would be answered. He soon discovered that his congregation on those fourth Sundays was by far the largest of the month and that the men in particular showed themselves only too anxious to hear the answers to these difficulties.

When we preach on moral questions we find ourselves faced with the temptation to rant and denounce. Yet it is most important that our people should understand the why and wherefore of the Church's teaching on these subjects, such as purity, preparation for marriage, birth-prevention and so on. An almost universal rule should oblige us to be positive rather than negative in our treatment of any subject in the pulpit. The history of the Church and the lives of the Saints are much neglected, but even more so is ascetical theology. Some of us may be guilty before God of frustrating the spiritual growth of the souls entrusted to us.

THE NEED FOR EXPOSITION

Nowadays there is not much call for controversy. It is by stressing the positive that we will convince our hearers of the truth, goodness and beauty of our Faith. Exposition is a far more vital task than mere proof. One of the main reasons why people are not fervent in practicing the Faith and why non-Catholics do not change their religion is that they do not rightly understand it. In many cases there is no need for proof. In others, even when proof is necessary, it is less vital than clear exposition. Skill in expounding doctrine will be developed by effort and practice. The priest who tries hard to be a clear teacher from the pulpit will find that preaching is no longer a burden. It becomes a pleasure; there is something of an adventure about it as new methods of presenting the familiar truths are discovered and developed.

The good priest prays frequently about his preaching. He knows that it is out of the fulness of the heart that the mouth speaketh. The fuller his heart is of the love of God the more will his words move men to love Him too. Nor must we forget to beg of Mary, our Mother, the instructress of the Apostles, the grace to preach worthily and effectively.

A Venture in Public High School "Released Time" Instruction

RT. REV. JOHN J. CLEARY

PORT RICHMOND is on the north shore of Staten Island, the least populated (210,000) of the five boroughs of New York City. In matters educational New York City has been different from the rest of the state ever since the common schools, supported by public tax, were started to teach religion in 1795. The Released Time program for high school was carried out in many places throughout the state even before the "Released Time" law of 1941. Since 1941 many other communities ventured on the program. But New York City waited until October, 1947, before the program was started (and for Freshmen only) in Port Richmond High School, one lone high school out of five on Staten Island and out of 194 Junior and Senior and Vocational high schools in the five boroughs. (At this writing there are four high schools in the Bronx with released time programs).

In September, 1953, the program was extended to include Sophomores, Juniors, and Seniors. For nine years the students had to walk ten or fifteen minutes to St. Mary's Church. However, in September, 1956, released time was held during study periods, instead of during the "manufactured" last period of the day. This "Study period" or "Stagger-system" released time could be worked because the Hall of the Cichon Post American Legion, was made available.

The Cichon Post Hall is so close to the high school, that from 50 to

Monsignor Cleary is the pastor of St. Mary of the Assumption Church, Staten Island, N. Y. He was a pioneer in organizing the Released Time Classes on the Island. Walter Howlett, Executive Secretary of the Greater New York Coordinating Committee on Released Time wrote to him, "You do the best work for High School students of America.

0 students WHO HAD NO TUDY PERIOD came during art of their lunch period and at hat they had as much instruction ime, as all students had when they ad to walk to St. Mary's church.

WEEKLY ACTIVITY REPORT

Because the "study-period" class llowed more time, an attendance lip was drawn up that was cal-ulated to stimulate religious ac-ivity during the week, from class to class. Each student on entering would obtain a slip and would proceed to fill it out. A copy of this attendance blank is given below, which contains the composite figures of all student reports handed in for 22 weeks, during which the average student attendance was 279, and average number of students not reporting any activity during the week, 50. (The highest attendance at any one class was 340).

ATTENDANCE SLIP Port Richmond High School of Religion

Name ..... Date .....

Address ..... Period Study

Phone ..... Fr. .. So .. Jr .. Sr

Mass-Church ..... Sect. Room

DURING THE WEEK I DID THE FOLLOWING TO HELP CHRIST:

1 I urged others to respect God's name 6,080 times.
2 I urged others to avoid immodest speech 6,609 times.
3 I told 5,018 people what I learned at last class.
4 I prayed 5,011 times for specific people I do not like.
5 I distributed 3,534 pieces of Catholic Literature.
6 I attended Mass on Sunday and on 1,773 weekdays.
7 I received Holy Communion on Sunday 1,780; on weekdays 913.
8 I stopped into church on 997 school days.
9 I said the Rosary 5,527 days.
10 I reminded the family to say the Family Rosary 817 times.
11 I urged 2,322 fellow students to attend Release Time especially.....
12 I succeeded in bringing 970 students to Release Time class.
13 I gave the priest the name and address of ..... fellow students.
14 I would like to get an answer to the following 85 questions for a friend (over).

1,098 slips with no activity report.

Every student who attends class is thereby DEFENDING the rights of God and the respect that is due to the priest, who teaches in the name of God. Priests from seven parishes teach at their assigned periods.

The figures on the composite report speak for themselves. To have public high school students, on 6,080 occasions DEFEND the rights of God by the 2nd Commandment and urge others to respect God's name, is bound to have an effect. It demonstrates the courage of teen-age defenders. The same of course applies to registering a protest against the use of immodest speech, 6,609 times. They are champions of the rights to purity, modesty, and decency. Their declaration is a safeguard and a DEFENSE of their own purity.

Let us picture these same teenagers taking advantage of 5,018 opportunities to use their freedom of speech to propagate the truths which they had learned. This is the best DEFENSE of religious truths. That they should feel free to talk about; that they should have confidence in others' willingness to listen to; that they are sufficiently articulate in expressing their knowledge of religious matters, are not to be underestimated. And this even apart from the information they communicated.

Akin to this is the dissemination of the truth by the distribution of 3,534 pieces of Catholic literature. This literautre consisted of leaflets, pamphlets, magazines. The Catholic magazines were "used" or outdated copies. To replenish the supply of these magazines for distribution each week, members of the parish were asked to bring to the rectory their "used" Catholic magazines. At least two members of each study period class volunteered to assist, after class, in giving to each student, a copy of a magazine (more than one if required). This helped to bring Catholic literature into their own homes and into the homes of friends.

PERSONAL SPIRITUAL DEVELOPMENT

Praying for "enemies," attending Mass on Sunday and weekdays, receiving Holy Communion on Sunday and weekdays, stopping into Church on school days, saying the Rosary, tell the story of the efforts to develop closer personal association with Jesus.

The Family Rosary said in many homes 817 times, because a public high school youth reminded the family, marks the teen-ager as a religious leader in the family circle.

A batting average of .418 is not bad; 970 hits out of 2,322 at-bats. Urging fellow students 2,322 times to come to religion class and succeeding in bringing them 970 times, perhaps gives the impression of persistence and persever-

ınce of apostolic endeavor. Although not successful on every effort, it seems that the effort was ustained, nevertheless and the ırging repeated. Another important aid to the priest was supplying him with 617 names of Catholic fellow students.

Although copies of Catholic reference books were available at the class, the lack of time prevented students looking up answers to their questions between classes. A Question Box Committee of 16 volunteers came either after school or on Saturdays to look up the answers to 85 written questions. On five occasions, answers to questions of general interest were mimeographed and distributed to all students.

The text-book used by the priests during the year 1956-1957 was "The Life of Our Lord" by Sister Jane Marie, O.P. The students did not use a text book. They were encouraged to obtain copies of "Christ in the Gospel" for daily reading.

ATTENDANCE COMPARISON

Since the public high school is not permitted to give out names and addresses of students, it is necessary to obtain the names of Catholics from the various parishes or from students. The only time a list is available is at graduation when the names appear on the program. Out of 236 graduates (151 girls and 85 boys), 140 (92 girls, 48 boys) were Catholics and 96 non-Catholics. Among the 140 Catholics were 15 who were not previously known.

EARS OF RELEASED TIME REL. INSTRUCTION FOR THE CLASS OF 1957

	Students who graduated	Attended in Senior Year	Students who left school before Graduation	Total
years	38	(38)	4	42
years	15	(5)	8	23
years	32	(7)	15	47
year	19	(2)	20	39
	104	(52)	47	151
at no time	36		4	40
	140		* 51	191

There could very well have been other Catholics whose names were not known who left before Graduation.

21% or 40 students did not receive ANY religious instruction on Released Time while attending Port Richmond High School.

79% or 151 received SOME religious instruction.

Many other interesting observations may be made by the reader

himself from these thought-provoking figures.

Of the 52 Catholics who received a religion diploma or certificate the 13 boys were 2/7 of the Catholic boys who graduated; the 39 girls were 3/7; of the boys 6 were parochial school graduates and 7 public school; of the girls 13 were parochial school graduates and 26 public school.

For the sake of comparison we may add here—of the 99 others who had some religious instruction (52 who graduated from the high school and 47 who left before graduation) 59 were girls of whom 21 were graduates of parochial schools and 38 of public schools; and 40 boys of whom 7 were graduates of parochial schools and 33 of public schools.

Another indication. Of the 52 who were registered by their parents in the senior year, there were 13, or 25% who had not been registered in their Junior year. Again, in September 1956 there were 12 registered as seniors, who had, for one reason or another, missed one previous year and were about to begin their third year of religion. Out of the 12, 7 or 58% took advantage of the opportunity to make up the year that was missed by reading and handing in a written review of a book on religion selected by the writer.

Parents are required by the law to sign the Released Time Card. The education of parents to a sense of their responsibility and to the advantages of the released time program is very important. In educating the parents it will be an aid to us in calling to their attention the great interest and desire on the part of the seniors to learn more about their religion.

THE PRIEST THE MOST IMPORTANT FACTOR

More than one factor will contribute to the success or failure of a high school released time program, but the priest himself is the most important. He will make a better approach and produce a more effective effort, if he is convinced that teen-agers are more hungry for religious truth than he is anxious to impart it; that as citizens we are just as responsible for our public schools, for their "Godlessness," their soullessness, and their lack of discipline, as any other citizen; that as we have the equal duty to provide instruction for all Catholic youth of high school age; that God has given us the released time law and He expects us to make full use of it; the very fact that the priest has any released time class, will convince all students, whether they attend or not, that God's Church is still interested in them even though they attend one of our public high schools. Notice that I refer to them as "our" public schools, as I have done for years, for they are. It has a great psychological effect to call them "our."

Ratum, Non Consummatum

William F. Allen, J.C.D.

THE title of this paper strikes a familiar ring in the ear of every priest. He knows of the existence of the privilege, but the inner workings of how and why the dispensation is granted are not too well known. There is an aura of mystery that surrounds the canonical procedure. Of course, it is common knowledge that the Holy Father can grant the dissolution of the marriage bond between two baptized if the copula has not taken place after the baptism of both parties. There is a sacramental bond to this marriage by the fact that both parties are baptized, but there is not *absolute* indissolubility in the eyes of God since the two parties have not been made two in one flesh. Because of this, the Holy Father has the power to dissolve the marriage, ratum but not consummatum, for a good reason.

At a recent canon law convention in the Mid-West we had the opportunity to hear a priest speak on this subject. He was of rare competence since he had had ten years experience in the work in Rome. He gave us some interesting and highly informative points of procedure. Even if no other value is taken from them, they will impress the reader with the thoroughness and the precision with which the cases are handled by the Holy Father and His associates.

IN GENERAL

The Holy See has been swamped with this type of a case so much so that three years ago, there was a back log of cases up to 800. To meet the demand to expedite things, 17 commissions were instituted to meet once a month, from November to July; and as a rule, they must consider and decide three cases at each meeting; and if possible, add or begin discussion of a fourth one. This has resulted in a relatively speedy response from Rome to the ordinary case. Eight months now seems to be a good average waiting period for the answer from the Sacred Congregation.

When a case arrives, it is given a number which determines its rank and time for consideration. When its turn comes, it is given to one official who looks through the acta and determines whether there is the semblance of a case or not. This preliminary study ends with a votum: the case will be consigned to be eliminated since there is no hope for any favorable reply; or the official may decide that it is so clear that it could be presented directly to the Holy Father; or the case may be classified as one for discussion and then it will be given to a Defender of the Bond for an exhaustive study. When the Defender has written his views, more evidence will be called for, or the case will follow the ordinary procedure and be given to three men for study in view of a decision. Few cases are eliminated. At present, the attitude of the Sacred Congregation is one of extreme consideration for those found in the sad plight of an unhappy and morally unhealthy marriage difficulty. It is remarked that the tendency of the judge, or rather the commissarius pro decisione toward severity (more becoming a defender of the bond rather than a judge) is openly deplored and quickly corrected in these sessions for decisions.

Three men study each case; they have before them the brief of the defender of the bond; each one of the three has a separate case for which he is the relator and in this he presents the case in its weaknesses and its strong points and then gives his own decision. The other two judges, having studied the case privately and having listened to the relator, are then called upon to give their decision. For the case to be successfully solved there must be a unanimous decision. If unanimity is not reached then, the case is given to a fourth commissarius for study and for a decisive votum. When the decision of the committee is reached, the case is referred back to the Defender of the Bond and if the latter gives pause because of a special difficulty in the case, the entire group of Cardinals making up the Congregation is asked to pass the question before it is given to the Holy Father Himself.

It is edifying to know that the Holy Father personally reads each and every case which is succinctly presented to Him—no one is delegated to grant the privilege. It is the Holy Father Himself who acts and who gives the favor. I suppose this is a precaution in this vitally important matter. After all, we are dealing with a Sacramental marriage and the power to dissolve such a marriage must come directly from God and is not to be lightly used nor indiscriminately shared with others. The Holy Father, again and again, will remind His associates that they must have moral certitude that the basis of

he favor namely, the absence of he copula, really is present in ach case for a favorable reply; hat this moral certitude must be scertained from what is in the cta and not simply from personal onjecture; and lastly, that they nust not exaggerate one way or he other, but be reasonable in heir interpretation and evaluation f facts.

VHAT?

This line of procedure entails a good bit of work as can be seen rom the number cleared in one ear. It is said that from 1955 to 956 about 555 cases were con-idered. One half of them was avorably decided; one fourth of hem was rejected and another ourth was put over for future con-ideration when more data would e available. The yearly load for he past few years has hovered at bout 600. The average case has aken from ten to twelve months or a reply.

HINTS

Certain details must be attended o before presenting the case. The acred Congregation has pub-shed a procedure and it is folly ot to adhere to it strictly. It is ery vital that the pars conventa nust always be interviewd, in-ormed of the content of the part-er's libellus and then some state-ment be obtained from him or her as to the truth or lack of it, according to his or her mind. There must be substantiated agreement on the basis of the petition, i.e. as to the presence or absence of copula between them. If there is a discrepancy, then this must be cleared up by further minute questioning of the parties. It is possible that there might be misunderstanding as to what constitutes real marriage intercourse, etc. A case would have no chance, or would meet with serious delay, if this point is not clear. It is useless to petition for the privilege if the spouses cannot agree on the vital basis.

IMPOTENCE?

Another item which should be considered: is there impotence in this case and was this possibly the cause of the non-consummation? It is an aid to the case that the acta show that this aspect of the case was under consideration and that some indications be present that it was ruled out. When this privilege is asked, it is presumed that there is a sacramental bond to be dissolved. If there was impotence in the case, there would be no bond, and no privilege possible.

If there is doubtful impotence, we are counselled to dispel it one way or the other; otherwise the case will be returned to the Chancery for further work on it.

CREDIBILITY OF WITNESSES?

A cardinal principle in these cases: what is in acta, really exists; what is not in the acta, does not exist. A stranger reading the statement of a witness, or a peritus, a doctor, etc., will think first: is this man worthy of belief? Has he a good name? Oftentimes, the local chancery will know the witness and will not hesitate to accept the testimony without further comment. But we must remember that the commissarius will be a total stranger to the case and will not be acquainted with the witnesses. Therefore, always attach a proof of the witness' credibility and moral character. It will bolster the case immensely and be a time-saver. It is not uncommon for a case to be held up because the all-important testimony (on which the decision is to be reached) has been given by a witness or a peritus for whom there is no character witness. For doctors called in to the case this is of great importance.

ADD QUESTIONS

It is useless, too, for a case to be sent to Rome if points of major importance have been left hanging in air. The Judex must interpose questions of his own for the further clarification of those given on the part of the Defender of the Bond. The crucial point is the substantial agreement of the parties on the basis of the privilege—*copula*. It is said that argument based on the physical observations of the doctor and adminicula thereto will hardly suffice to overcome the contradiction of the parties to the bond on the score of whether marriage relations were had or not.

VIRGIN?

In some cases, it may be assumed that the party is still a virgin, but in the long process of the case may, through human frailty, lose that precious asset. What to do? In such a case, it were better to have the woman examined immediately by a doctor assigned by the Chancery. In this instance, the doctor would not perform the function of a peritus but he would adduce evidence of incalculable value; at the time of trial even though such evidence would not be official, it would be of great value. Let us suppose that an attempted marriage be in the offing and the case is under consideration in its preliminary stage, the same counsel would and should be given: get a doctor to examine the woman immediately for future evidence.

In the medical report, we should insist upon details. It is said that the most important of these would have to do with precisions as to size and type of hymen, the degree of elasticity and the possibility of penetration. The vital question which must be answered by the periti resolves itself into these

words: whether, given the general make-up and nature of the hymen and its degree of elasticity, the slightest penetration can be excluded in this case? and penetration within the vagina?

THE PERITI

No case should be forwarded to Rome until differences of opinions amongst the periti are resolved. In the case of contradictions, etc. the periti should be examined together in the presence of one another and all points must be clarified; all incertitude should be excluded. The over-all physical aspect of the woman must be as complete as possible.

It is a very widespread opinion today amongst the periti that regardless of how intact the hymen be, the possibility of copula cannot be entirely ruled out. Many, in answering the one vital question will hedge and then refuse to exclude all possibility of copula on the grounds that copula could be had without rupture of the hymen. If this is but a speculative opinion of the peritus, and in the case at hand, he cannot adduce anything objective that might cast a shadow of doubt on the question of the marital rights having been had, then this assertion, theoretically, will not carry weight against the case. It would be otherwise, should the peritus be able to point to some indications in the case on which to base his opinion. Rome is quite conscious of this trend amongst the periti to discount a hymen intact as a proof of virginity and absence of marital intercourse. Speculatively, Rome, admits this opinion but it does not harm the case under consideration unless some other indications, objectively proved in the case, can be adduced.

Along this same trend, it is of certainty that if contraceptives were used exclusively by the spouse or spouses, there is no hope for the case. Rome acts on the principle that there is no condom so safe that a little bit of the semen cannot seep into the vagina. The use of contraceptives will invariably lead the Sacred Congregation to exclude the case immediately. From this rule there is no exception.

LETTER OF THE ORDINARY

In the mind of the Sacred Congregation this letter bears great weight. It should be strong and clear. The Ordinary should not be afraid to assert what he thinks and why he does so on the case. He should face the issue, give a picture of the case, and offer a solution since he is so close to the situation as to be able to best evaluate it. Even if another must write the letter for the Bishop, it must be made his own on the strength of another's convictions.

ODDS AND ENDS

1. The Sacred Congregation does not attach as much importance to the bath which precedes the examination as it did in the past. If the peritus does not order it, the Sacred Congregation will not object.

2. If the pars conventa asserts consummation and cannot be shaken from that contention, then, the testimony is to be sent to the Sacred Congregation with all the animadversions which will point up either the solidity of the testimony or make plain its weakness. The Sacred Congregation is very much interested in the reaction of the other party—the one who did not apply for the privilege; it would seem that it is a sine qua non.

3. On this question of whether there was consummation or not, in practice, the spouses may have divergent opinions as to what constitutes penetration, consummation. One fact is clear: if there is a minimal penetration with discharge, then, there is no hope of the privilege being granted. What is minimal penetration? It must first be infra hymen and the slightest bit after that point would fulfill the requirement. Was it infra hymen? Much has to be deduced from the facts in the case itself. For that reason good, complete testimony of the elasticity and penetrability of the hymen is of primary importance. If the periti are certain of a good degree of rigidity, with little yield to pressure, then it will be fairly certain that whatever penetration took place did not eventuate into consummation. Strangely enough, the general, over-all picture of the case will aid the commissarii to moral certitude as much, if not more, sometimes, than the physical examination and the testimony thereof. In the instruction of the process, great care must be exercised that every fact on the case be collected and carefully recorded in

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he acta—the general over-all pic-ure will depend upon this.

4. What if the defendant in the ase cannot be found or refuses all ooperation? Is the case lost? It eed not be so. If there is good upplementary evidence, with pre-ise and good testimony of the pe-itioner along with a physical argu-nent and a general moral argu-nent emerging from the acta, then, he case is still a strong one in the nind of Rome.

5. Does the peritus have to be n obstetrician or one skilled in vomen's diseases? Not necessarily. A peritus in the mind of the Sa-red Congregation is a doctor vhose professional competency nd integrity are beyond question r doubt. Could two associates onduct the examination? Could wo doctors sharing the same office nd practice be named as the pe-iti? The fact that they are associ-tes in no way disbars them from ulfilling the office of periti; even f both conducted the examination ogether, this would not be illegal. n fact, sometimes, circumstances exact that both periti conduct the examination at the same time: for example, on a mental patient who could not be disturbed twice, etc.

. And the language of the acta? For the Sacred Congregation of he Sacraments it is preferable that he acta be in Latin or Italian; if sent in any other language they will be translated into either of the above. This should not deter the Curias from our country from sending three copies of the case in English to the Congregation since this will prove very useful: each commissarius will then have a translation and copy in the original language and this will enable him to check on the translation and to better understand the choice of words in the translation.

And to end with: for all his works, sometimes spread over three to six months time, how much does the commissarius receive in compensation? The impression that he has done something for the eternal salvation of a soul or souls, and the equivalent of seven dollars for his expenses!

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Charter of the Church

Joseph P. Halpin

"GOING, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."

In these words of Our Divine Lord, is proclaimed the charter of the Roman Catholic Church. That she has ever since labored with might and main to fulfill this divine commission is evident from the great spiritual as well as the temporal mission, which she has effected in the world ever since her inception.

She has at all times taught men their duty towards God, towards their neighbor, and towards themselves, and has shown herself the unflinching advocate of truth, justice, and morality. She has been at all times the consoling champion of the weak and suffering and the stern reprover of the powerful and the oppressor. Her sons and daughters have ever been in the van of human progress, and by word and deed have taught men what they should do and what they should believe in order to merit eternal life. She has, through the many centuries of her existence, fashioned and formed the destinies of kingdoms and empires, made and unmade kings and emperors. In a word, as a society, human or divine, she is the grandest that has yet graced this mighty tide of time; nor is her work yet completed. She has, according to the command of her Divine Founder, to continue to teach all nations, and under His guidance and inspiration to beckon them on in the surest path to eternal life.

NECESSITY OF A CHURCH

But, it may be asked, where is the necessity of a church at all? Have we not the Scriptures in which God has given us all that He has revealed? What grounds are there for necessitating the existence of a Church at all?

We frequently hear it said that one religion is as good as another, that, so long as one observes the natural law, keeps from morta

sin, and observes the commandments of God, it does not make much difference to what religion he may belong. To offset this shallow and somewhat ancient objection, let me answer some of these questions which I have proposed before giving you some of the peculiar characteristics and attributes of the Catholic Church.

What, then, is a church? A church is a living body or congregation, united together by the belief in the same doctrine, by having the same rights and usages, and by being under the one government and authority. These three are absolutely necessary in the very idea of a church. A common belief; else there can be no interior union. The same rights and usages; else there can be no exterior union. The church has one government and authority without which society, human or divine, cannot possibly exist. The church is, therefore, as our catechism tells us, the congregation of all the faithful, believing the same truths, having the same sacraments and sacrifice, and being under one head on earth.

But, it may be said, where is the necessity of this church at all? Have we not the written law and word of God preserving His revealed word and pointing out the path of holiness and salvation, in a word, doing the very things which, you say, fall within the duties and functions of the Catholic Church? True, we have the written word of God, but no society is or ever has been founded on a written code without a living authoritative voice to explain and enforce it. The written word does not explain itself. If left to itself it is interpreted according to the different judgments, whims, and caprices of its readers, and being thus varied and changed, it ceases to be the voice of God which is unchangeable. It ceases to be the way of salvation which is one, not many. It ceases to be the rule of faith which must be firm and authoritative.

God has, therefore, placed His written revealed word in the hands of His Church "...lest the unlearned and the unstable wrest it to their own destruction." (2 Pet. 3:16)

Again, although all that is in the Scriptures is revealed truth, still it is not the whole truth. It pleased Almighty God to reveal many truths to His Church which are not found expressly stated in the Holy Scriptures. Hence, although the written word is the principal portion of a Christian's rule of faith, still it is not all the rule. The true, the entire rule of faith is the word of God revealed, written and unwritten; and, hence, we are told by the Apostle that "we must stand fast and hold the tradition which we have received whether by word or by epistle." (2 Th 3:6)

Nowhere in the Scriptures do we find a single word to justify us in asserting that the Bible alone

is the rule of faith. The existence, therefore, of the Catholic Church is a necessity in order to preserve and interpret the written word, and to teach men its true meaning, which is one, holy, and unchangeable as is the mind of God which it expresses. Again, the Church is necessary to preserve and teach the revelation which she has received, not by writing but by word; to guard in all their purity those sacred traditions and truths which she received from Christ and His Apostles, which, if they were all written, St. John thinks the world would not contain the books.

But if we had no other proof of an authoritative voice to explain the sacred text of Scripture, would not our own experience convince us of this necessity? Behold the numberless opinions and religious sects, and the absurd systems of belief and practice which have sprung up wherever the voice of the Church is not heard and received. So great is their number, so bitter their mutual hatred, so absurd their pretensions and practices, that they would bring Christianity into contempt if they were not confronted by the true Church which upholds the Divine Word in all its unchanging majesty of truth, simplicity, and justice.

MARKS OF THE TRUE CHURCH

The marks or signs by which we can, with certainty, point out the true church, are that she is *one, holy, catholic,* and *apostolic.* As these marks are familiar to us all, I shall not dwell on them now; but there are some attributes peculiar to the Catholic Church which, undoubtedly, stamp her as the true Church; and it is to these that I would like to call your attention.

The most important of these are her antiquity, her success under almost insurmountable difficulties, and her indefectibility or her perpetuity.

CHURCH'S ANTIQUITY

The Catholic Church has been frequently called the Old Church, and that with very good reason. She antedates all those other forms of Christianity and might have been called the Old Church long before their authors had seen the light of day. And, yet notwithstanding this decrepitude in her limbs, she possesses at this very moment all the vitality, energy, and zeal which characterized her when she set out on her apostolic mission. This claim, is a fact thoroughly well established by all unbiased historians of the Old and New World. Let me quote for you a few paragraphs from one of Lord McCauly's essays to show you what he thought of the antiquity and the continuance of the Roman Catholic Church. McCauly was, you are aware, an English historian and essayist of no ordinary ability. A true Englishman of his

own times, he had no love for the Catholic Church, but to his credit be it said that he was honest enough to admit facts. He says: "There is not and there never was on earth a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of civilization. No other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded into the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth century; and far beyond the time of Pepin to the twilight of history. The Republic of Venice came next in antiquity, but the Republic of Venice was modern compared with the Papacy, and the Republic of Venice is gone, but the Papacy remains. The Papacy remains not in decay, not a mere antique, but full of life and youthful vigor. Nor do we see any sign that the term of her long dominion is approaching. She saw the commencement of all the governments and all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot in Britain, before the Frank crossed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple at Mecca, and she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on the broken arch of the London Bridge to sketch the ruins of St. Paul."

This shows us very plainly that he recognized the fact that the Church existed since the apostolic times, and also that McCauly, enlightened only by the light of reason, judging from what he knew of the past and saw of the present, believed that the Catholic Church would continue on far beyond the ken of any human intellect.

When she started out from the upper chamber at Jerusalem, the Catholic Church found the Roman Empire at the zenith of its power and splendor. It was indeed grand to look at externally, but internally it contained the elements of rottenness and corruption. Poverty was considered a disgrace, slavery was the corner-stone of the social fabric, and despotism was the unquestioned right of the ruler. To correct this state of affairs, the Church consecrated poverty and made it one of the jewels of the Christian profession. She condemned slavery by teaching the equality of all men and recogniz-

ing in them the same origin and the same end, and she put down despotism by ever throwing her influence between the down-trodden and the oppressor.

The same spirit which caused her to oppose and destroy these noxious elements of pagan civilization made her rise in all her strength to save Rome from the savage onslaught of the Vandals and northern barbarians in the fifth century. So completely did they do their work of destruction that in a space of time little more than a century, Christianity completely disappeared in Africa, which in the days of St. Augustine, numbered six hundred bishoprics. Gaul and Italy were threatened by the savage Huns with a fate similar to that which the invasion of the Vandals had upon northern Africa. Followed by seven hundred warriors, Attila, who called himself the "Scourge of God," crossed the Rhine and destroyed the principal cities in Germany and a great number in Spain and France, and then directed his course towards Italy. He captured and burned the principal cities of Italy and filled the whole of that country with blood and devastation. These savage warriors hurled themselves like an avalanche against the terrified city of Rome. They came not merely to conquer and subdue, but to stamp out every vestige of civilization. They were stopped at the walls of the city by the commanding figure of Pope Leo the Great to whom Rome and Italy owe their preservation. It was the Catholic Church alone that dared to meet these savages. She commanded them to halt in their work of destruction. She spoke to them in kindness, and as one having authority induced them to lay down their arms, and finally, she moulded these untutored sons of the forest into the most polished nations of the earth.

A second time she saved civilization when the scimitar of Mahomed was raised against Europe and the Crescent threatened to supplant the Cross. Alarmed by the Turkish power, Pius V presented to the Catholic courts the danger which threatened religion and civilization in Europe. By his efforts an alliance was formed between the Holy See, the Venetians, and Philip II of Spain. The gallant Don John of Austria was given command of the Christian Armada, and in the celebrated battle of Lepanto in the year 1571 the power of Turkey was forever destroyed.

CHURCH'S PERPETUITY

Not content with the triumphs and laurels of the past, the Catholic Church is continually striving after new conquests, pushing forward her outposts, and in the name of the God of Hosts taking possession of lands hitherto ungraced by her presence. The early history of this country is but the history of

ner unflagging activity. She came over here with its great discoverer and its earliest explorers and long before the barque of Roger Williams ploughed through American waters, and when Plymouth Rock was as yet unknown except to the sea-gulls that lit upon its barren surface, the Catholic Church was here carrying out to the letter the command of her Divine Founder to preach the gospel to every nation.

It is a matter, therefore, of considerable pride to be able to say that the first Christian hymn to resound on the shores of this western world was a *Salve Regina;* the first act of public worship was the Holy Sacrifice of the Mass, celebrated on a rude altar, under the shade of a coconut tree, in the island of San Salvador on the twelfth of October, 1492. That the first minister of the gospel to put his feet on this virgin soil was a Catholic priest, and that the first house of worship was a Catholic chapel erected in the town of Isabella, in the island of San Domingo and blessed by Father Boyle on the feast of the Epiphany, 1494, are also matters of pride.

From these early days down to this present time, covering a space of more than five centuries, she has, under evil and good report, kept bravely on with her noble and unselfish work, and the enduring monuments that testify to her eminent success are to be found in the multitudes of her religious edifices throughout the length and breadth of the land; her convents where holy men and women keep alive the perennial flame of charity towards God and man; her asylum, where the fatherless, the poor, and the helpless aged are nursed and tended with a mother's care; her hospitals where beneficence vies with science in assuaging the pains and sufferings of afflicted humanity; her churches and her princely cathedrals, where by the omnipotence of the keys, sins of every shade of malice are pardoned, where the most sublime teachings of the gospel are expounded, and where the holy sacrifice of Calvary is daily renewed on our altars.

These, however, are but the material evidences of her inner life. To know what that life is, to know how she has operated on the souls of men, we can proudly point to the faith and obedience of her millions of devoted children, who form so large and so loyal a portion of this magnificent republic.

UNIVERSALITY

Although her ministrations are chiefly confined to those of her own household, her influence reaches out far and wide and makes itself felt by every soul in the land. Standing on the hilltops and in the by-ways of life, she never ceases to proclaim to the passerby the great truths of faith, the unbending rules of morality

and the eternal principles of justice and righteousness; and men who will not acknowledge her authority but actually hate and revile her, are compelled to stand and admire the truth and beauty of her teachings.

Marvelous as the success of the Church has been up till now, still when we look around us and examine into the present state of the world, we are almost tempted to say she has done little, that the gospel is a failure. The fact is she has not completely stemmed the torrent, she has only confined and narrowed its course and tamed its destructive violence. A great deal of labor is in store for her yet before she can, even in this land, reclaim back to God the many souls redeemed indeed by His Precious Blood, but, yet, going astray like sheep without a shepherd, and actually dying of starvation because there is no one to break unto them the Bread of Life. This must be apparent to any alert priest of God who ponders over the evils which now surround us and the stark fact that there are at least one hundred million churchless people in this land of ours. Yet these are the souls for whom Christ suffered and died. These people have an inescapable claim upon our priestly solicitude and love. We must enable them to see that Christ and His Church are so indissolubly united that He who finds the one will find there the other also.

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A TRIBUTE to the SERVANT of GOD'S SERVANTS

The following splendid tribute to the Sovereign Pontiff is a fragment from a discourse delivered in French in Paris on January 1, 1860, by Father F. W. Faber. It is not found in the complete works of the saintly Oratorian, because it is supposed to contain excessive and exaggerated ultramontane views not acceptable to some of his colleagues. As we happen to possess an authentic copy of the original, and as we consider it a masterpiece of purest Catholic doctrine, we have taken the liberty to translate into English this excerpt from it:

"When we are ill a strange thought invades our heart. We think that Our Lord has failed to hallow this our present cross, by not having carried it Himself. But has He not borne and blessed all bodily pains in the numberless torments and the mysterious cruelties of His Passion? Yet it is true. He did not endure what St. Ambrose calls DEFECTUS SENUM, the failing strength of the aged. The weight of years never has wrinkled His beautiful countenance, the light of His eyes never was dimmed, the vigor of His voice never was diminished. Honorable though it is, senescence never reached Him. But He wants to be old in the Sovereign Pontiffs who represent Him; mostly always His Vicars are bent with age.

"I see here a new proof of His Love; in loving them the chance is ours to give Him a tribute of love He did not receive when He was on earth. No one in Judea could ever honor Him with that sort of love to which the glory of old age has a right. To render homage to the aged is youth's noble privilege, but the youth of Judea never could enjoy paying such homage to Jesus. Now in the person of His Vicar, in the person of the Servant of His servants, we may approach Jesus with new ministries of love. A new manner of loving Him is offered to the ardor and tenderness of our affection. When we consider this humble, unarmed, physically feeble man in conflict with the pride, the false wisdom of little men who think themselves great, we certainly find a new cause to increase our Devotion to the Sovereign Pontiff."

To several members of the hierarchy we gave copies of the present fragment. They were please with it. We trust that the readers of PASTORAL LIFE will also enjoy reading it.

One word only we may add of our own: God not only vouchsafed to became Man, He still wills to be embodied in the Man who reigns in Rome.

J. M LELEN, Ph.D.

They Also Serve the Missions

William J. Most, Ph.D.

WHEN, in 1917, Lenin overthrew the short-lived democratic regime in Russia, few would have been apt to foresee that Russia's atheistic Communism would ever become a world menace. In fact, for more than three decades (up to World War II) the influence of Communism outside Russia itself was not very striking. Yet today, only a decade after the close of that regrettable War, nearly one out of every three persons in the entire world finds himself under Communist rule. For, by the end of 1955, over half of Europe and Asia were ruled by Communist governments, with sixteen countries under the actual domination of Moscow: Russia, Esthonia, Latvia, Lithuania, Poland, East Germany, Czechoslovakia, Rumania, Hungary, Bulgaria, Albania, Outer Mongolia, North Korea, China, Tibet, North Vietnam. We might add also Jugoslavia, which has its own equally evil brand of Communism.

Father Most is Professor of classical languages at Loras College, Dubuque, Iowa, and the author of the scholarly work *Mary In Our Life.*

One of the prime objectives among the lands next coveted by Communism is India. The land area of continental India totals 1,269,640 square miles. Yet in India lives a population variously estimated as from 367 to 403 million souls, much more than double the total population of the United States (which was 151,132,000 by the 1950 census). If these vast numbers could be won for Communism, the hold of Communism on the world would grow greatly: nearly half of the entire world population would groan under that godless despotism.

Communist hopes of gaining India are not without ground: the government of Prime Minister Nehru has not shown decided opposition to Communism. The good people of India, so many of them landless and living in great material poverty, naturally feel greatly the attraction of a system that promises a large improvement in their lot. Communism has been taking advantage of that fact by a most insidious and dangerous campaign of pouring out on the people of India an avalanche of

naterialistic literature. This cannot ail to present a strong appeal to a people who suffer so greatly from material poverty. Furthermore, heir centuries-old heritage of submission to powerful rulers makes hem less likely to fear the politiical absolutism of Communism.

The reality of this danger was shown forcefully only a few months ago (April, 1957)[1] when, n popular elections, the Communst party gained a small but solid majority in the legislature of the ndian state of Kerala, which has a population of fourteen million souls.

This is, in one sense, a small foothold. But lesser numbers adhere to Communism in other Indian states also.

CATHOLICISM IN INDIA

The penetration of Catholicism nto India is not yet very great. A recent estimate[2] gives the total number of Catholics as about four and a half million, out of a total population of between three and a half and four hundred million. There is a crying need for many more priests and sisters to labor in this vast and difficult field of the Lord's harvest.

For many and weighty reasons, t is the traditional policy of the Church to desire that these needs be filled as much as possible by native priests and religious, who will fully understand the culture and special characteristics of the people, who will be more readily accepted by their own, and who could, in time of persecution, should that come, be able to remain undetected among the people—a thing that would be impossible for an outsider. The present restrictions imposed by the Indian government on the entry of foreign missionaries makes this normal policy of the Church the more imperative.

The goodness of God has, however, blessed Southern India with a great abundance of vocations to the priesthood and the religious life. Yet, sad to say, untold numbers of these vocations are being wasted merely because of a lack of purely material means—means to erect sufficient seminaries and convents, means to enable the generous young people to be able to attend. The situation becomes all the more pitiful when one realizes how little, relatively speaking, would be needed to enable a boy to reach the priesthood—in many cases, a mere twenty dollars per month, which in the United States would purchase so much less, will determine whether the Church will or will not receive one more priest in India.

The Society of St. Paul is especially well adapted to deal with this pressing double need in India—to combat atheistic Communism, and to recruit priests and sis-

1. *Newsweek*, April 15, 1957, p. 48.
2. *Worldmission*, Winter, 1956, pp. 496-97.

ters. For by their Constitutions, their work includes both training natives for the priesthood, and printing and circulating Catholic literature: the nuns of the Society make house to house visits, without distinction of class or religion, disseminating the Catholic literature that is printed, and, in many cases, written by the priests and seminarians of the Society.

The Hierarchy of India has shown their deep appreciation of the value of this work: The Archbishops of Bangalore, Nagpur, Colombo, and Karachi have asked the Society to open houses in their dioceses. Yet, unfortunately, because of lack of material means, the Society has had to turn down these invitations, having only enough men to staff their two houses at Bombay and Allahabad. Yet, vocations are not lacking. Were the means available to build more and larger seminaries, many native priests could easily be had.

The zealous Superior of the Society of St. Paul in India, Father Attilio Tempra, a personal friend of His Eminence, Cardinal Gracias of Bombay, is at present attempting, relying more on Divine Providence than on any visible means of support, to enlarge the seminary at Bombay.

We all like to shop for bargains, for ways to make our money bring us the greatest return. In the whole field of charities, there are some opportunities that will, for a given expenditure, bring more fruit than others. Pope Pius XI has told us that our greatest bargain in charities is to be found in the missions:[3] "Just as the soul is above the body, as heaven is above the earth, as eternity surpasses time, so does this work (the missions) surpass other works and testimonies of love..." The reason is obvious—for the missions carry on *all* the spiritual and corporal works of mercy, and do it in places where the *need is greatest,* and where *smaller expenditures will bring larger results.*

The Society of St. Paul in India certainly offers those who will help its work a rich opportunity, for by reason of its dual purpose and organization, it provides excellent means of simultaneously combatting atheistic Communism, and of establishing the reign of Christ, through its priests and sisters, and through its apostolate of Catholic literature.

We priests know well what a great and desirable grace it is to have the privilege of enabling a worthy candidate, who would otherwise be unable to reach the priesthood, for we thereby acquire a special kind of share in all his Masses, and in all the good he will do for souls. Here is an opportunity within the financial means of all, by helping to build the new seminary of the Society of St. Paul in Bombay.

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3. Pius XI, *Rerum Ecclesiae,* Feb. 28, 1926. *Acta Apost. Sedis* 18, p. 68.

quid in casu?

By Rev. William F. Allen, J.C.D.

s it permissible for the sick to take medicine in solid or in liquid form before reception of Holy Communion, without any reservation of time limit? A Chaplain at a local mental institution says that some patients (subjective attitude) look upon the solid food of breakfast as medicine. Would such an interpretation be within the scope of the intention of the New Regulations?

ick people, even though they are ot bedridden, are NOT restricted t all with regard to driking non-lcoholic beverages, or taking nedicine (whether liquid or solid n form) before Communion. They nust, however, fast from other olids and from alcoholic drinks or three hours.

As to what is solid or liquid food epends upon objective appraisal nd not on one's subjective atti-ude. We must learn from the leg-slator the proper classifications of oods; and in doubt, we must seek uthority from other recognized ources. Hence, the subjective at-tudes of the mental patients is o reason why, for them, breakfast hould be classified as medicine.

In connection with this let us ecall an application. After "Chris-us Dominus" appeared authors inquiring as to what is liquid and what is solid nourishment found a decision of the Holy Office of many years back stating that bread broken very finely into milk and, taken with a good quantity of milk, could be considered as liquid more than solid. They reasoned that if such was permitted in the days of strict interpretation of the Eucharistic Fast, how much more should it be permitted today in the trend of liberalizations!

In accordance with Can. 136, I and the injunctions of the Council of Baltimore III is the wearing of the clerical garb of strict obligation at all times and especiallly on vacation in the home of friends? Could the priest, while at the home of friends, wear slacks and a white sport shirt? Could he take off his clerical garb if so invited at the home of others and this without violating the law above-mentioned?

All clerics must wear a becoming clerical garb. The form of this garb is not prescribed by common law but it is left to local custom. In virtue of the decree of the III Plenary Council of Baltimore, n. 77, priests in this country must wear the cassock and Roman col-

lar in the rectory and church; and for civil life the Roman collar and a suit of black or sombre hue are prescribed. The distinct garb for clerics is prescribed "that by the simplicity of their external dress, clerics may manifest the interior simplicity and holiness of their lives." On July 28, 1931, the Sacred Congregation of the Council issued special instructions to the Ordinaries of the world apropos of the strict obligation on the part of clerics of wearing a becoming ecclesiastical dress at all times when in public. Thus, in the privacy of one's own room, one cannot be said to be *publicly* observed. What about the wearing of the clerical garb in the home of a friend where one vacations? Could the cleric relax, in a small group, in semi or informal attire? Certainly, it is a widespread manner of relaxing among the clergy.

What about removing one's coat and collar, when invited to by the host of the occasion? This calls for an appreciation of the group and its reaction to this procedure. Under ordinary circumstances and for some good reason a cleric could accede to the desires of his host and remove the collar and coat for the evening without any scandal of the guests, without being exposed to any danger morally speaking, and without lessening the respect for the priesthood. With the ends of the law attained, who could not presume the permission of the legislator for isolated cases, for a period of short duration and when in private? We therefore, must conclude that at most, it is not a serious infringement of the letter or the spirit of the law.

Has there been a change in the theory of evolution and its impact on spiritual values?

The Catholic Church has not as yet given out any officially proclaimed decision on the subject of evolution. It is true that theologians seem to be in the process of reevaluating the subject. Recently a fine article on this topic appeared in *Anthropological Quarterly* (Oct 1956). For a Catholic, it is permitted to think only in terms of a *spiritualistic* theory of evolution. For us, all men are endowed with an immaterial and substantial principle, called a soul, and this is directly created by God in each case. Matter, the body, could never produce from itself a spiritual substance since the body is of an essentially different level. United with matter, the soul of man infuses essential humanity. All living humanity descends from two original parents, known to us only through revelation. The human race did not descend from many human sources or from a single but group source. The first members of the human race, our first parents, were created by God, by the direct and immediate action of God. He may have used a body prepared for the soul by evolution. This body was not strictly speaking a human body until God infused in it, a spiritual soul. Hence we must and can logically say that man was constituted by the immediate action of God since the body of man was not really human

until the direct creation of God, the soul, was united to it. Man at that moment was made to the image and the likeness of God. Whether the consequent change effected by the infusion of the soul in previously prepared matter, a body, can be detected by science —that remains the question that time and patience may solve for us.

More human fossils have been discovered in the last twenty years than ever before; the actual and basic proof for the evolution of man has improved greatly since the beginning of the 20th century. There are, as a result, many more dogmatic theologians favorable to a theory of evolution than there were fifty years ago. It would seem that we could hold very definitely these views as views of the best of theologians:

1. There is no defined doctrine which opposes a theory of evolution of man's body. Decrees of the Biblical Commission did not speak of the theory of evolution in general, but did make mention of "special creation of man" and theological thinking weaves itself around the creation of man by direct action of God on matter and soul.

2. Following the dictates of the encyclical *Humani Generis* of Pope Pius XII, all theologians take for granted in discussion on evolution, the fact of a spiritual soul directly created by God; other than that, such discussions are free of restraint from ecclesiastical authority in their scientific investigations if the participants are ready to submit to the decisions of the Church

mark the site of an earlier grave and the continuity of cult at that spot is marked by a series of graffiti which, strange as it seems, do not mention St. Peter, with but one exception. However, since the third quarter of the second century, this spot has been looked upon as the grave of Peter. The fact that Peter was associated with the spot within a century of his death would lend strong credibility to the truth of the assertion since the early Christians would not have easily forgotten the place of burial of their Pope.

Bones have been found at the grave. That these are of St. Peter can hardly be established. The weight of cumulative evidence is indeed imposing that we do possess the tomb of St. Peter under the Vatican Basilica even though from an archeological standpoint certain authors are content to say "although there is nothing to prove that this grave was that of St. Peter, nothing in archeological evidence is inconsistent with such an identification." (*The Shrine of St. Peter and the Vatican Excavations* by Jocelyn Toynbee and John Ward Perkins, 1956).

The newspapers at present are filled with the pros and cons of going steady on the part of teen agers; in some Catholic schools it has been forbidden under penalty of expulsion. Is it a mortal sin to go steady while in High School?

With modern attitudes on sex as they are, this going steady problem was bound to arise. It has

aken, however, a new twist per-
aps not foresecn by our books of
heology. Many good girls will tell
ou that if they do not go steady,
.e. limit their companionship of
he other sex to one boy, then they
will be wall flowers and very apt
o be left severely alone on the
occasion of a social function at
school, etc.; and if this is not the
ase, they will be held anxiously
waiting until the last minute for
a date. Because of this condition,
many parents and good girls, with-
out exactly approving of the pro-
ess, do give into it as a means of
ocial self-preservation.

I do believe that it were better
hat we discourage it entirely in
he grade school, elementary level.
For Juniors and Seniors in High
School it must be considered as
an occasion of sin and treated as
uch. It may affect some different-
y than others; for some it will be
a remote occasion; for others, a
proximate occasion. It must be
handled on an individual basis.

Regardless of age, it demands
eternal vigilance on the part of
confessors, parents, school author-
ties, and teachers lest an innocent
practice develop into a serious
noral pitfall. It is not something
hat we can just brush aside; this
teady dating at any age is risqué!

am confused on the question of integration. To refuse to ascribe to it does one violate the Natural Law? Has this country been in defiance of the Natural Law all these years? Some writers would seem to affirm this and wish to push to an extreme the complete reversal of policy in this land. Theologically speaking, how does the question line up?

This question gives pause for thought. It is well put. We read so much on this question today that it makes us all wonder just what is the theological basis for thought and discussion. We must have and grasp this basis for correct thinking morally. In a rather recent book, highly recommended, "La Loi du Christ" by Bernard Haring (Paris, 1955, page 377) we find some interesting data. Speaking about the immutability of the Natural Law, the author cites one of its principles namely, every man has a right to his human dignity and to the proper development of his personal qualities in his right to work. It would seem that slavery from all time had been forbidden therefore by the Natural Law. This idea was given impetus by St. Paul when he wrote to Philemon urging all to look upon slaves as brothers. But, the author remarks, it would have upset the entire social structure had the principle been applied in all its rigor and more harm would have resulted than good both to society and to all men including the slaves. Therefore, the application of a general principle of the Natural Law must be done with the virtue of equity deftly guiding the application with full cognizance of human nature, of historical circumstances in which human nature finds itself placed, and also, an appreciation of history impact upon present status of the question. Since the Natural Law is not a written law, but one that must

be deduced from man's nature and from this nature in its present historical setting, it is easily seen that we must grasp well both elements before we declare that a thing is or is not justified in the Natural Law. Human nature does not change, but the circumstances in which it acts and moves certainly do. Thus, the author concludes that slavery could not have been abolished when, St. Paul called for its consideration; neither could it have been abolished for a good many hundred years as historical circumstances indicate. Following this same line of thought, the author adduces applications made by theologians down the years in which they used the criterion of permitting an evil to escape bringing greater evil into existence.

Without answering to the point the query of the correspondent, we simply point out that the above theory provides adequate principles for an application to the present day problem of integration particularly in some parts of our country. To those who are less in favor of it, perhaps their appreciation of human nature and historical circumstances make their conclusion imperative.

What would you think of this case: a school teacher goes to the eight o'clock Mass each morning and does not have time to either go home, or go elsewhere for food or drink after the Mass. She goes directly to school. We wonder if she could fit into the same category for the Eucharistic Fast as children who cannot return home after Mass for breakfast? We must add that the teacher has no work to do before coming to Mass.

The first thought on this subject would exclude the teacher from benefiting from the concession made in *Christus Dominus* to school children. N. 19 in the admonitions attached to *Christus Dominus* tells us that we "must not in any way enlarge the highly favorable faculties which have been granted." However, we remember that the *Ami du Clerge* in its commentary did not think it remiss to include University students in this concession. The Instruction appended by the Holy Office under N. 10 states "the cases wherein there is such a serious difficulty (grave incommodum) are these three. It is wrong to add any others." Under b) is stated that a late hour, and then the case of children who have not time to return home after Communion for breakfast. The Holy Office considers that case as one of grave incommodum. The teacher is in exactly the same circumstances as the children. I would opine that the teacher could benefit by the same concession since we are not adding a new case of grave incommodum but simply applying the one already mentioned by the Holy Office to another category of persons in exactly the same circumstances. The *Ami du Clerge* reasoned likewise about University students.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

NEWS and VIEWS

By PL Rome Correspondent

▸ There is an urgency to fight in every way possible the work of the enemies of the Church who "with writings and other weapons try to confuse minds while a whole mass of immoral publications threaten the spiritual health of youth." Pope Pius XII addressed these words to Father Giacomo Alberione, founder and superior general of the Society of St. Paul, in a letter congratulating him on his 50th anniversary in the priesthood. The first step in the fight against immoral publications, the Pope wrote, "is to make available good reading matter which favors the integrity and probity of the families and the individual citizens." The Society of St. Paul was founded by Father Alberione in 1914 to spread the Gospel through the press, moving pictures, radio and television.

▸ About 450 laymen will preach in the big city squares of Milan when 1,000 priests, including several cardinals and 30 bishops, conduct the "Great Mission" to the city in November. The task of the laymen will be to encourage the faithful to take part in the mission—to be held simultaneously in all Milan churches. They have been trained with special courses in speaking technique and theology. Their lecturers include Card. Lercaro, Archbishop of Bologna, and Card. Siri, Archbishop of Genoa.

▸ Bonds to finance the Church's building program in Austria were bought and sold on Vienna's stock exchange. The issue, giving seven per cent, was made necessary because the Church's revenue-bearing properties were confiscated by the Nazis after the occupation.

▸ Permission for use of a vernacular Litany in Nuptial Masses in Holland has been granted by the Congregation of Rites, and is now authorized by the Bishops. Faithful attending a wedding will be encouraged to join in the Litany which immediately precedes the Kyrie of the Mass. It is an invocation of God's blessings on the couple.

▸ Cardinal Constantini, president of the Pontifical Commission for Sacred Art in Italy, believes that sacred art should not be bound by traditional forms. "We consider oriental art as a pious and gentle catechumen knocking at the door of the Catholic Church. But we want her to keep wearing her magnificent oriental costume and not deck herself out in European fashions," he writes. "The native artist must have a deep knowledge of the contents of Christian iconography and translate them into his own figurative language, following freely his own ways of expression."

▸ The priest should know the social thought of the Church, the encyclicals of the popes and the significance of social movements; as well as possess certain endowments of mind and heart which can be expressed as "social sensibility."

▸ Alterations made in the form of the Mass by French priests who seek to "revivify" the liturgy and bring it more into accord with modern needs are to be abolished by order of the Bishops. Innovations in the Liturgy began some years ago when a section of priests, most

of them young, out of their apostolic zeal made changes in the form of the Mass. Some changed the position of the altar, others had the singing of parts of the Mass in French, while a number went so far as to evolve special rites for different occasions. The bishops have examined all the modifications. Some they have proclaimed good, others less good. But they have decided in future nothing shall be changed in the liturgy without the sanction of ecclesiastical authority, who will be guided by the advice of the Sacred Congregation of Rites and the decisions of the Holy Father.

▶ Italy's newest seminary—the Immaculate Conception College at Soronno, near Milan, which opened this year—will provide an experiment in new methods of training for priestly ministry. The students will be newly-ordained priests. They will remain a year at the college studying the practical aspects of parish work. Teachers at the seminary will include parish priests of the Milan archdiocese and laymen. The lay teachers will be Catholic Action leaders. Instruction will also be given by psychiatrists and some medical training by doctors. The priest-students will study from Monday to Friday, and at the week-end go to work in the parishes under pastors noted for their wisdom and experience. The college was begun by the late Cardinal Schuster and completed by his successor, Archbishop Montini.

▶ A humanistic movement which goes by the name of Public Relations is spreading particularly in the industrial field. Its theories seem to follow the principles of scientism and positivistic sociology. It needs to be revised to divest it of every residue of utilitarianism, and thus give to Public Relations a concept consonant with man's final destiny and not merely a new technique of production, writes the influential Jesuit weekly "Civilta' Cattolica" of Rome.

▶ Nuns doing youth work are taking a month's course in film appreciation in Rome so that they can teach boys and girls the proper methods of evaluation. Fr. Felix Morlion, O.P., of the Pro Deo International University, is conducting the course.

▶ In a private letter to Fr. Lombardi S.J., of the Movement for a Better World, the Holy Father said there is no doubt that effective action for a better world presupposes that spiritual progress begin with the clergy and with the laity called to a life of apostolate. Formation in a profound interior life is in fact, a most necessary condition to be "the salt of the earth and the light of the world." Only from the sanctity of the priests and of the faithful to whom the Church entrusts an apostolic mission, under various forms, can there begin to flourish solid Christian families, professional honesty in public life, more social justice, and a more generous effort toward the peace of Christ in the kingdom of Christ. **T.J.V.**

MANUSCRIPTS WELCOMED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

BOOK-REVIEW Selections

FUNDAMENTAL MARRIAGE COUNSELING, A Catholic Viewpoint, by John R. Cavanagh, M.D., Bruce Publishing Company, 598 pp. $8.00.

Too many books written on Christian marriage tend to be narrow in scope and feeling. Their chief stress is either the religious aspects of the union or the medico-moral ones. Rarely is there an attempt to understand and adapt the total personality of each involved.

In **Fundamental Marriage Counseling** Dr. Cavanagh has done much to right this balance. Ably equipped as medical doctor and psychiatrist, and fully cognizant of the value of Catholic principles, he gives us a well integrated study of the marriage state.

It is his belief that effective marriage counseling comes from a broad knowledge embracing a number of different fields of practice. To meet this end, he presents a manual that treats in detail the biological, sexual, social and religious aspects of marriage. And he has called upon nine other professional men, outstanding specialists in the fields of medicine, sociology, theology, civil and church law to contribute chapters. Throughout, however, it is Dr. Cavanagh's sound, common sense approach, and his awareness that the external aspects of marriage do not always remain the same, that give the book special importance.

The complexities of life today demand expert attention and assistance to the family, he argues, and then proceeds to run through the whole gamut of subjects that affect marriage. The usual subjects of divorce, alcoholism, courtship, and pregnancy are handled in a detailed and masterly fashion, with the best of modern opinions evaluated and challenged. Many current and classic taboos are exposed as false and the author is not afraid to disagree with opinions put forth in previous studies, religious or secular in origin.

Because the overall tone of the book is secular, it offers additional help, it seems to me, to the clergy involved in marriage counseling. Here they get the lay point of view against the background of Catholic teaching and it is often more effective than the purely spiritual approach to marital adjustment. His handling of the rhythm method of birth control is especially pointed in this regard. Also his discussion of courtship and the emancipated woman open new avenues of approach and understanding.

Highly recommended for all concerned with marriage counseling.

J. R. Lynch

HOLY MASS AND LIFE, by Aloysius Biskupek, S.V.D., Society of St. Paul, 189 pp. $2.50.

Here is a study of the Mass above and beyond the usual one. Its significance lies in the author's premise that in the Mass the faithful can find a complete

school for Christian perfection. If properly understood, he points out, every Holy Mass can become a lesson in Christian living, as well as a source of inspiration and grace.

First making clear the essence of the Mass as the unbloody re-enactment of the bloody sacrifice of our salvation, Father Biskupek then groups its action into seven parts. Before each group he gives a brief explanation of the exact considerations involved. Next he goes into explicit detail with the lines of the text showing how this is so.

The Gloria, for example, is presented as a beacon light pointing the way to our true goal in life; the Nicene Creed as a reflection on the dignity of man; the Holy Eucharist as a remedy for moral weakness; and the Epistle and Gospel as strong directives to the fundamental virtues of the Christian life.

This is the last book written by Fr. Biskupek who died suddenly at the end of his Mass on October 14, 1955. It is a worthy successor to his best seller **Ordination** and can be most helpful in spreading devotion and understanding of the Holy Sacrifice.

J. R. Lynch

CHANGE OF ADDRESS

Most clergy appointments are made during the summer months. To prevent delays in receiving PASTORAL LIFE, please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the envelope containing the magazine and send it in when asking for a change of address.

pastoral Reflection

PROVIDE READING MATTER

A Sister, the superior of a hos
pital, and an excellent religious
told how she came to become
Sister. She saw a vocational ad i
the *Sacred Heart Messenger,* an
wrote in to the Sisters, whom sh
had never seen or never heard o
before. In due time she was on he
way to join their way of life.

Now the question is, who pro
vided her with the magazine i
which she saw the ad that led t
her vocation? It is not at all unlike
ly that it might have been her pas
tor, who made it a practice t
provide Catholic reading matte
for his parishioners.

We never know just what in
spiration will come out of wha
our people read. There is littl
doubt that many of their sins ar
caused or occasioned by the ob
jectionable things they find readi
ly available. How negligent w
would be if we in our suppose
zeal for Christ would not be a
eager to provide good readin
matter as some of Christ's enemie
are to pervert the minds of peopl

We can take it for certain tha
if our people have something t
read, at least some of them wi
read. And of these at least som
will be moved and inspired to liv
better lives for Christ. It may se

lom be that someone will receive religious vocation this way. But he inspiration to pray, to do good vorks, to practice virtues, all these hings come as the result of good, Catholic reading.

One Monsignor is credited with aying that if our lay people read egularly the familiar *Our Sunday Visitor* they will end up with a ollege education. Certainly a rel-gious education on the college evel. And that is likewise true of he reading of Catholic papers and nagazines in general.

But for our people to read they ave to have something to read. n some places little else is avail-ble except what the priest will rovide.

HORSE SENSE

Horse sense is good sense for lerics too. A priest should love he rectory and find his way back romptly when activities call him way. It should seem home to him. Ie should long for its peace. Then ke the horse, he should seek rest hen he is tired. A rested priest s a genial priest. Tension may look ke zeal, but it is really a neurosis.

There is science in eating. One as to eat enough, not too much, nd get the necessary nutrients. If he enforced diet is lacking, the itamin and mineral tablets may upply the lack. A starved priest ke a hungry animal is hard to do usiness with.

All this adds up to the kind of ense horses are supposed to have, nd do have. And even horses can each us a lesson.

T. C. Siekmann

LETTERS

Dear Editor,

I am taking the liberty of disagreeing with two answers which appeared in "Quid in Casu?" in the July-August of your excellent bi-monthly.

I. The answer to the first question proposed does not state correctly what the Holy Office said in its Reply in December, 1949. The Sacred Congregation did **not** actually deal with the question of the **validity** of baptism as conferred in the five sects mentioned; it simply stated, in answer to a question proposed by some American Bishops, that **in judging matrimonial cases** baptism administered in those sects must be **presumed** valid unless in a particular case the contrary be proved. The reply in P. L. fails to state that the decision of the Holy Office had to do **only** with matrimonial cases. As we see from canon 1070, we must presume that a marriage is valid (standum est pro valore matrimonii) even where one of the parties is **doubtfully** baptized (and the other certainly or doubtfully baptized). The official reply of the Holy Office, taken in conjunction with the question proposed, simply comes to this: In judging matrimonial cases, baptism administered in the sects of the Disciples of Christ, Presbyterians, Congregationalists, Baptists, and Methodists in the U.S.A. is to be **presumed** valid unless the contrary be proved in a particular case. It would be wrong to imply that the Sacred Congregation decided that baptism administered in these sects **is** valid.

I do not like the sentence that occurs in the first part of the answer in P. L.:

"We are by no means certain of the **invalidity.**" Unless we are certain of the **validity** of the former baptism of a convert, we must baptize him conditionally, whereas, in judging matrimonial cases, it suffices that we are not sure of the **invalidity** of the baptism of the party concerned. There is a world of difference between the two considerations.

* * *

II. Several objections to the reply given to the 12th question occur to me. It is quite untheological to state that the form of consecration pronounced over the ciborium immediately after the double matter of the Mass has been consecrated would be **invalid.** Such a consecration would, according to the all but unanimous opinion of theologians, be unlawful; but it would certainly be valid. The ciborium is not "consecrated outside the Sacrifice"—its consecration is **morally united** with the previous consecration. Why, we read in the Missal, **De Defectibus in Celebratione Missarum Occurrentibus,** III, 7, that, if the consecrated Host disappears by accident even after the double consecration is completed, the celebrant must get a second Host **and consecrate it.** According to the reasoning in the reply to which I refer this consecration would be invalid!

Canon 817 is incorrectly quoted, for it expressly forbids the consecration of even the two elements—bread and wine **—extra Missae celebrationem.** Nor is the instance mentioned in the answer an **exception,** for in this case the consecration of the wine is the first consecration of that matter and is actually or morally connected with the consecration of the Host. How can this prescription be termed "an exception" to the rule?

I shall not deal with the question whether, if a priest (outside Mass) positively intended to consecrate only one species, such a consecration would be invalid. A number of theologians, misquoting Lugo, maintain that it would be invalid, but Lugo really holds that it would be valid unless a priest, in so doing, positively excluded all idea of sacrifice, even the initial sacrifice found in the consecration of one species.

Nor shall I consider whether it would be lawful if a priest, after pronouncing the double consecration at Mass, repeated the words of consecration conditionally over a doubtfully consecrated ciborium. All theologians would hold that such a consecration would be valid (all or practically all), but nearly all claim that it would be unlawful. Noldin maintained right to the end that such a procedure would be lawful; Schmitt, who revised Noldin's work, changed that opinion of Noldin.

M. D. Forrest, M.S.C.

Sacred Heart Seminary
Geneva, Illinois

FR. ALLEN'S REJOINDER!

I. Father Forrest contends that the response of the Holy Office concerning the validity of baptism in certain sects in the United States should be restricted to matrimonial cases and that it has no application outside that field as to the validity thereof. We contend that the response deserves a greater evaluation and that it does give us a directive about those baptisms which can and should be used more generally. Why do we hold this?

First of all, Bouscaren in giving us the response has as a general heading over it, **Baptism in Certain Sects: General Presumption** and then his opening sentence in quotation marks "regarding

he validity of baptism conferred in ertain sects." Thus, Bouscaren implies general application of the response nd the words in quotation marks must ave been taken from the response it-elf and they imply no restriction.

Secondly, Monsignor Bruno, once the ecretary of the Congregation of the Council edited a book of responses on ne interpretation of the Code and he id not hesitate to include the above eply under the canons De Baptismo. Ie felt that it was a general reply.

Thirdly, even though the American ishops did ask for the reply for use in djudicating matrimonial cases, they, by neir question, opened up the entire neological approach to non-catholic aptism as a valid or invalid baptism. hey asked the Holy Office what was be thought of a baptism conferred y non-catholic ministers in the above nentioned sects as to validity when the roper matter and form were used, but ne intention of the minister was held doubt as to being the proper inten-on of doing what the Church does, or hat Christ instituted. They asked: nould the baptism be held presumably nvalid because of lack of proper inten-on? The application sought for was ne solution of matrimonial difficulties, ut the question was a theological ques-on which is independent of any spec-ic application. Because of this aspect, ne reply is to be seriously considered y all in any definite set of circum-ances whether these be for marriage ases, for converts and their possible aptism sub conditione, etc. The reply such that it cannot be restricted by s very nature to any one case, such s marriage.

Fourthly, the reply simply confirms hat has always been good theology. ver since 1870 it has been the practice of the Holy Office to insist on an investigation of the validity of the baptism in each particular case of a convert; never has the Church placed a blanket disapproval on non-catholic baptisms—shades of Cyprian! The present reply is nothing but an application of what has always been the doctrine of the Church. The novelty is that it is applied to our sects right here at home in the United States. Why restrict it to marriage cases?

II. We hold that if the words of consecration are pronounced over a ciborium after the double matter of the Mass has been consecrated, that such action is not only unlawful but invalid. Why? Because once the words of consecration have been pronounced over both the bread and wine the Sacrifice has been accomplished and Christ is adored on the altar. If another consecration takes place (and such would be the case if we pronounce the words over the ciborium) we would start another Sacrifice in the same Mass—which

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is forbidden by divine law. (cf. Jorio, **Moral Theology,** Vol. III, 114). It surely would be gravely sinful. Would it be invalid? Jorio writes that 'probabiliter' it would be invalid to consecrate bread without wine, and vice versa. It is controverted whether in virtue of the institution of Christ the consecration of both species is required, and whether both consecrations should be per modum sacrificii, and this for validity. But Jorio writes that since there is a doubt on this point (that not even the Pope can dispense from consecration of both species and per modum sacrificii), hence Can. 817 must be strictly observed. So for all practical purposes we must hold for the invalidity of matter consecrated in the **same** Mass once the consecration of that Mass has taken place. There is no question of a moral union of one with the other: one Sacrifice is completed, another has been begun and partially left undone.

What if the Host of the Mass disappears? The Rubrics tell us that another must be consecrated. Is this not against the above theory? No: the divine law commands that once the Sacrifice has been started, it must be completed. But this is not beginning another Sacrifice, —since the consecrated wine remains on the altar—the same Sacrifice endures and is completed.

Is there any possibility of consecrating a ciborium that had been forgotten at the time of the consecration of the Host in the Mass? Jorio tells us that the only possibility would be to pronounce them over the ciborium **before** the words of consecration of the wine. (cf. Jorio, p. 75, Vol. III). After that moment, the Sacrifice is essentially complete and any other consecration would be gravely sinful and **probabiliter** invalid from divine law.

The exception for consecrating the wine alone once again if the Host of the Mass still remains on the altar is truly an exception from Can. 817 and justified by the same divine law which imposes on us the completion of the Sacrifice already begun; it is not a new Sacrifice since the same Sacrifice endures by the remaining presence of the consecrated species upon the altar. Objectively and subjectively it is one sacrifice.

The various hypotheses offered by the Reverend author depend for their solution on the answer that you give to the question: did Christ give the power of transsubstantiation by divine institution to be used per modum sacrificii, and this under both species only? Even Lugo wrote "qui vult consecrare **hostiam solam,** et non **offerre sacrificium,** sed excludendo oblationem sacrificii, nihil faceret, quia non habet potestatem ad consecrandum nisis per modum sacrificii." Since the canon tells us in strong language—**Nefas est**—not to consecrate one species without the other, since there is a doubt in divine law as to the validity of such a consecration: we wonder why and how such hypotheses can be formulated? How could a priest under the circumstances have the intention of sacrificing? and if he could not have that intention, then how could the consecration of one species be valid

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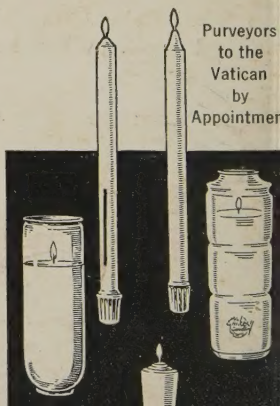

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